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SERMON,

DELIVERED IN PARK STREET CHURCH, AUGUST 25, 1825.

AT THE

ORDINATION

OF THE

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Rev. Messrs. ELNATHAN GRIDLEY, and SAMUEL AUSTIN WORCESTER.

AS

Missionaries to the Heathen.

BY LEONARD WORCESTER.
Pastor of a Church in Peacham, Vt.

BOSTON:
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SERMON.

ROMANS i, 14, 15.

I AM DEBTOR BOTH TO THE GREEKS AND TO THE BARBARIANS, BOTH TO THE WISE AND TO THE UNWISE. SO, AS MUCH AS IN ME IS, I AM READY TO PREACH THE GOSPEL TO YOU THAT ARE AT ROME ALSO.

PAUL, the inspired author of this epistle, was a most illustrious monument of "the grace of God which bringeth salvation," and a most illustrious publisher of the gospel of this grace to others. When it had pleased God to reveal his Son in him, and to show him his salvation, a deep and abiding sense of obligation for the wonderful grace bestowed on him was indelibly impressed upon his mind, and became a principle of active and unwearied exertion in the cause of Christ, and for the salvation of his fellow men. In his first epistle to the Corinthians, this sense of obligation is thus emphatically expressed: "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel." So, in the passage to which I have now invited your attention, he expresses himself with similar emphasis. "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

"*I am debtor.*" Already had Paul been employed as a Missionary of the cross, more than twenty years, with a devotedness and zeal, and subjected to trials and persecutions, perhaps never equalled. Constrained to recount his labors and sufferings, he had already said, "Five times have I received of the Jews forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yet Paul disclaiming all grounds for boasting, acknowledges himself debtor still. "Debtor to the Greeks and to the barbarians, to the wise and to the unwise," to strangers as well as to intimate acquaintances, to enemies as well as to friends, to persons of all descriptions, and in every place; so that, to the utmost of his ability, he was ready to do them good as he had opportunity; ready, especially, to make known to them the exceeding riches of that grace, which had been manifested in his own salvation, and without which there could be no salvation for them.

But, how was Paul brought thus deeply in debt? It was, my brethren, by the infinite kindness and grace of God. As a man of superior natural endowments and distinguished attainments, and highly privileged by his birth and education, Paul was deeply indebted to the abundant goodness of God. But these were

small favors, compared with that infinite grace, which had plucked him as "a brand out of the burning," and formed him a "vessel of mercy prepared unto glory." Here, "the grace of our Lord was exceeding abundant." Though, before his conversion, Paul was "of the stock of Israel, an Hebrew of the Hebrews; as touching the law, a Pharisee;" and "as touching the righteousness which is in the law, blameless;" he was, nevertheless, a sinner, under condemnation, and exposed to endless death. But God, in great mercy, interposed, and laid help on one, who is mighty to save. Yes, he gave his own beloved Son out of his bosom, that he might be wounded for the transgressions, and bruised for the iniquities of Paul. Yet, when salvation was most graciously offered to him, through this glorious Saviour, it was most ungratefully despised and rejected. He would not come unto Christ, that he might have life. He was even "a blasphemer, a persecutor, and injurious." He was just "ready to perish." But God had mercy still; and even while Paul was thus madly rushing onward to eternal ruin, he was arrested, convinced of sin, and made a subject of renewing grace. His heart of stone was taken away, and an heart of flesh was given, and he was made an "heir according to the hope of eternal life." "Being justified by faith," he had "peace with God, through our Lord Jesus Christ." In view of the astonishing grace, thus bestowed on one so ill-deserving, Paul himself exclaims, with grateful admiration, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Paul, there-

fore, felt that he was debtor; that he was debtor to an amount which no labor he could perform, no sacrifices he could make, nor any sufferings he could endure, for Christ's sake, could ever cancel, or even diminish. Hence, he felt himself under obligation to consecrate all that he possessed, all his time, and all his talents, to the Lord, to be improved in his service, and to his glory. He could do nothing more; and gratitude and love would not suffer him to do less. "For the love of Christ constrained him, because he thus judged, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." He felt that he was not his own; for that he was "bought with a price;" and that, therefore, he must "glorify God, with his body, and with his spirit, which were God's."

Well, that Paul was debtor to God the Father, and to our Lord Jesus Christ, by whom this abundant grace was bestowed, is, indeed, very evident. Here, his obligation was infinite. But, still, how was he "debtor to the Greeks and to the barbarians, to the wise and to the unwise;" in short, to all men? My brethren, Paul had received the "commandment, that he who loveth God love his brother also;" and in him, the love of men, and an ardent desire for their highest good, was inseparably connected with the love of God, and the love of Christ. To men, too, he might be profitable. By the blessing of the Lord upon his labors of love, he might be instrumental of unspeakable good to them. For this, therefore, he felt himself under obligations to labor, to the utmost of his ability.

Thus, too, would God have men gratefully acknowledge his favors. He does not bestow the blessings of his providence, and the riches of his grace, merely for the emolument, or aggrandizement, or pleasure, of the favored individual, who immediately receives them at his hand; but, that they may be improved in doing good to the bodies and to the souls of men. It is by doing good, with all the talents he bestows, and not by laying them up in a napkin, that the most suitable and the most acceptable returns are made, for all his benefits. Hence it is that "a cup of cold water only," given to a disciple, from love to Christ, or "because he is a disciple, shall in no wise lose its reward;" and that, in the last great day, the Judge will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.....Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

But, was any valuable end certainly to be attained, which could justify Paul in thus subjecting himself to unexampled labors and toils, and exposing himself to innumerable dangers, and unheard of privations and sufferings, in preaching the gospel of Christ? That the preaching of the glorious gospel of the grace of God has been attended with inestimable benefits, in dispelling much of that gross darkness which covered the earth, and meliorating the condition of man, in

the present state, is undeniable; and that unspeakably greater blessings are yet to come on our world, in connexion with the universal spread of the gospel, the sure word of prophecy leaves us no room to doubt. The expressive language of Jehovah by Isaiah is, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the seas." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." But, my brethren, Paul had an end in view, which he contemplated as of infinitely higher importance, than the highest state of earthly felicity, which will ever be realized, even when the church shall attain to its millennial glory. He looked abroad, and beheld a world lying in wickedness. He saw Greeks and barbarians, wise and unwise, rich and poor, free and bond; yea, and even his own favored nation, his "brethren, his kinsmen according to the flesh," in common with the idolatrous nations around them, lying in pollution, in guilt, in ruin together. Numerous and great as were the ills of the present life, he knew that "the

wrath of God," which was "revealed from heaven against all ungodliness and unrighteousness of men," threatened to overwhelm them in unspeakably greater misery in the world to come. He beheld, and was grieved. He could not endure to see the dishonor which was every where cast upon God, or the evils, which guilty men were bringing upon themselves. His "heart's desire and prayer to God was, that they might be saved." He saw one only remedy provided; one only door of salvation open. He had heard, he *believed*, he FELT, that there was "no other name under heaven, given among men, whereby they must be saved," but the name of Jesus Christ of Nazareth. He knew that could sinners, could even the chief of sinners, be persuaded to come to this glorious Saviour, and accept the grace freely offered through him, they would obtain eternal salvation, and a revenue of glory would redound to God. If not, "there remained no more sacrifice for sins," and they must be "suddenly destroyed, and that without remedy." He knew, moreover, that, "after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." The great end, therefore, at which Paul aimed, was like that which brought the Son of God from the highest heaven to the manger at Bethlehem, to the agonies of Gethsemane, and to the cross at Calvary. It was, that God might be glorified, in the everlasting salvation of sinners, who were ready to perish. Of such immense importance was this object, in his estimation, and so immense his obligation, that he would press forward, and preach the gospel still, whatever

toils, or dangers, or sufferings, might await him. When "the Holy Ghost witnessed, saying, Bonds and afflictions abide thee," his answer was, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Look, too, at the glorious result. A single immortal being, rescued from eternal anguish and despair, and raised to eternal blessedness in heaven, must be a good, of the value of which we can scarcely form any adequate conception. But very far was the success of Paul from being limited to the conversion and salvation of a single soul. Scores, and hundreds, and probably thousands, who are now singing the song of redeeming love, in the realms of glory, acknowledge him as the honored instrument of opening their eyes, and turning "them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among all them that are sanctified, by faith that is in Christ Jesus." Under his ministry, too, others were raised up to engage in the same work of love, and were, like him, instrumental in preparing multitudes to be numbered in "the sacramental host of God's elect," and to sit down in the kingdom of heaven. Yes, and the good thus begun, has been accumulating through the lapse of ages, to the present time, and will continue to accumulate until time shall be no longer. How much even we are indebted to what was done by Paul, for the blessings of grace, so largely bestowed on us, no man can tell. We do know, however, that his epistles

constitute an invaluable part of that holy book, which is "able to make us wise unto salvation, through faith that is in Christ Jesus." But we must wait the opening scenes of eternity to enable us to estimate the unspeakable good which has resulted, and will yet result, from the labors of this one favored servant of Jesus Christ. How glorious, too, must be his personal, though gracious reward. With this reward in view, in the near prospect of martyrdom, he could triumphantly sing, "I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." And with what transports he must look for ever upon that great number, whom he "espoused to one husband, that he might present them as a chaste virgin to Christ;" and to whom he could say, while yet with them in the body, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

"*I am debtor.*" So said Paul, though he had cheerfully relinquished all his fair prospects of honor and emolument from the world, and had already performed unequalled services, and endured unequalled sufferings, for the cause of Christ; who had been "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Yes, and had his labors and sufferings been increased a thousand fold, with the same impression of the astonishing goodness and grace of God, manifested in his salvation,

he would doubtless have said, that he was debtor still. My brethren, how then stands this account with us?

There is reason to apprehend, that sentiments and feelings extensively prevail, among professing Christians at present, which are very diverse from those of Paul; sentiments and feelings, which Paul would have thought dishonorable to the Christian name, and wounding to the Christian cause, if not even utterly incompatible with the Christian character. If such sentiments and feelings do exist, they must surely be corrected and done away, that Christians may all feel and act in entire conformity to the principles of Christianity, as Christianity must have been, when "such an one as Paul the aged" could truly say, "I am debtor." With too many, whatever is done in favor of the cause of Christ, instead of being considered as matter of debt at all, seems evidently to be considered as altogether gratuitous. If any time is spent, for this object, every moment is a gratuity. If a little money is bestowed, every mill of it is a mere gift. When any thing of this nature is done, instead of saying with Paul, "I am debtor," how many would have it considered as adding so much to a balance in their favor? Is it not under the influence of sentiments and feelings of this sort, that many persons entirely refuse their aid, for the support of divine institutions, where they reside, and think they do no wrong; while others satisfy themselves with contributing much less than their equal proportion of necessary expenses? And how many more, having paid a trifle to support a preached gospel at home, feel as though this were quite enough, without contributing a

cent, or doing any thing whatever, to cause the gospel to be published, to the hundreds of millions who are sitting "in the region and shadow of death," where the light of life has never shined, and the voice of the Saviour of sinners was never heard? Now, my brethren, "so did not Paul;" and can it be, that this good Apostle was indebted to such large amount, that after twenty years of unexampled labors and sufferings, in which all that he possessed, and all that he was, were sacredly consecrated to the service of Christ, and to promote the salvation of his fellow men, he was debtor still; and yet that we, in this favored age and country, instead of being debtors at all, are actually creditors rather, so that every thing we do, and all that we bestow, in favor of the same object, is perfectly gratuitous, or must be added to a balance in our favor? Shall we inquire?

As has been shown, Paul was made debtor by the infinite kindness and grace of God. And is it so, my brethren, that nothing of this kindness and grace has been shown to us? For what of all that is valuable that we are, and of all that we possess, are not we, too, entirely indebted to the goodness of God? Is it not in him that we "live, and move, and have our being?" Did not he create us rational, intelligent, immortal; capable of progressing endlessly in knowledge and felicity? Do we not owe it entirely to him, that "the lines have fallen to us in pleasant places, and we have a goodly heritage?" Have not all our invaluable privileges, and our every comfort, been received from his paternal hand? And are not we sinners, too, just as was Paul; so that we owe all our privileges,

and comforts, and hopes, not merely to the abundant goodness of God; but, to his boundless compassion and grace? Were this all, then, how certain it must be that we are all debtors—very great debtors. Were we to do ever so much, and to contribute ever so largely, to promote the Redeemer's cause, and the salvation of our fellow sinners, would it not become us to enter deeply into the feelings of the king of Israel, when himself and his people had made very liberal contributions towards building the house of the Lord, and he said, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee.....O Lord our God, all this store that we have prepared,.....cometh of thine hand, and is all thine own."

But look, also, at what has been done for our salvation. My brethren, has not the Lord Jesus Christ, "the Lamb of God," been "wounded for our transgressions, and bruised for our iniquities," just as he was wounded for the transgressions, and bruised for the iniquities of Paul? Did he not die for our sins, that we might have life through him? Has not his great salvation also been kindly offered to our acceptance? Even when long, and most ungratefully refused, has it not still been kindly offered? Ah, my respected friends, are there not some in this numerous assembly, by whom it is even now ungratefully refused, and yet is not the offer most graciously continued? What shall we say, then? Are we not certainly debtors, to a very vast amount? But even this is not all. Many of us, my brethren, indulge the precious

hope, that we have thankfully accepted this salvation, and become "vessels of mercy prepared unto glory." But how? Was not even this entirely of grace? Which of us all is not prepared to say, with the Apostle, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life?" Are not we debtors, then, even as Paul was debtor, to an amount, which can never be cancelled, or diminished?

Suffer me to ask, moreover, whether it is not under a deep impression of this affecting truth, that every real Christian would choose to come to the communion table, and to the throne of grace? Say, ye who truly love the Lord, would you come to his holy table to tell him of your good deeds, of the works of righteousness which you have done, of what you have bestowed in alms, or to cause the gospel to be published among the heathen? Would you not, on the contrary, disclaiming all pretensions of this nature, come as infinitely indebted? Is it not grace, infinite and unmerited grace, which you would there commemorate? Just so, when you bow before the throne of divine mercy, would you not always come as great debtors, and as very beggars still? Is not all that you would ask, grace, grace, mere grace? Yes, and is not grace, infinite grace, the theme of that delightful and everlasting song, in which you hope shortly to mingle your voices, with the voices of all the redeemed of the Lord, in

the world of glory? How is it then, that, when Christians come to perform some little service for Christ, or to make a contribution for sending the gospel of salvation to those who are ready to perish, a very different state of feeling is induced, and all that is done, and every cent that is bestowed, must be acknowledged as a mere gratuity? Should they not come to this work of love, just as they should come to the Lord's table, or to the throne of grace, confessing, with Paul, that they are great debtors? Ah, my Christian friends, if Paul was still debtor, after all that he had done and suffered, may I not ask again, how stands our account? For, what have we done, what have we suffered, for the honor of our Saviour's name, to advance his cause, and to send the gospel of his salvation to those who never heard the joyful sound, which is not lost in comparison with the labors, and toils, and stripes, and imprisonments, and deaths of Paul? Wherever we turn, then, we are irresistibly borne away to the conclusion, that we are debtors, infinitely debtors. We are debtors to God, our heavenly Father, and to our Lord Jesus Christ; and we are also debtors, just as was Paul, "to the Greeks and to the barbarians, to the wise and to the unwise;" yes, to persons of all descriptions, and in every place; so that, "as much as in us is," we should be ready to cause the gospel of salvation to be every where preached.

But, for this, are any extraordinary efforts now needed?—Look abroad, my brethren. Cast your eye over Asia, over Africa, over a great part of Europe, and over by far the greater part of our own continent.

Now, what do you behold? Alas, millions on millions, of you brethren of the human family, groping in pagan or Mahomedan darkness, without a single ray of the light from heaven, to guide them into the way of life and peace. Yes, hundreds of millions are overwhelmed in ignorance, in pollution, in guilt, and are sinking down in blackness of darkness for ever. Now, the glorious gospel of the blessed God, that gospel to which we look for our salvation, reveals the only remedy for these our brethren, as well as for ourselves. "There is no other name under heaven, given among men, whereby" they, any more than ourselves, can "be saved," but only the precious name of Jesus Christ of Nazareth. They must come in this new and living way, or they must perish for ever.

Well, their state is, indeed, most deplorable. They are on the brink of eternal ruin. But, still, are any efforts of ours needed? God has given assurance that Christ shall "have the heathen for his inheritance, and the uttermost parts of the earth for his possession;" and that "all flesh shall see the salvation of God." May not we, then, "sit still, and see this salvation?" —It is certainly true, that God has given us great and precious promises, respecting the triumphs of the Redeemer's kingdom, and the salvation of sinners; and we may rest assured, that all that he hath promised, he will faithfully perform. Yes, he will give his Son "the heathen for his inheritance," and he "shall be for salvation to the ends of the earth." But, how is this wonderful event to be accomplished? By miracle? or, by means? By means, most certainly. My brethren, Paul was not ignorant of what God had promised,

in favor of Zion. He knew, well, that the time should come, when the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, should be given to the people of the saints of the Most High God. This had then been promised, and the promise was sure. In that very age, in which the Apostles lived, a multitude were to be converted, and blest with salvation. But, did Paul conclude, that there was no effort for him to make; that he had only to "stand still, and see the salvation of God?" On the contrary, with an heart glowing with zeal for his beloved Saviour's cause, and with love to the souls of his fellow sinners, and taking encouragement from the gracious revealed purposes of Jehovah, he engaged in the most active and persevering efforts to spread abroad the blessed gospel, which he knew was "the power of God unto salvation, to every one that believeth." The preaching of the gospel, by Paul, and his fellow laborers, was one of the appointed means, by which the purpose of God, in the salvation of sinners, was to be accomplished. Accordingly, by divine direction, they went out, and preached the gospel, and the word of the Lord had free course; it ran, and was glorified; a multitude were converted; flourishing churches were established; and thousands of guilty rebels were pardoned, and justified, and saved, to the glory and praise of God. So it must be still. If, from among the heathen of the present age, the Lord will gather a people for his name, and form them vessels of mercy prepared unto glory; if, ere long, the world is to be converted to Christ, and all nations are to be blessed in him, this great and glorious event will be

effected by means. That all the ends of the earth may see the salvation of God, the gospel of this salvation must be published among all nations.

It is often objected to foreign missions, however, that there is yet employment enough at home. Many of our own countrymen are yet uninterested in the salvation of the gospel; and many of them, too, are very destitute of the means of grace. Why not attend first to the wants of these? Why in such haste to send laborers abroad?—It is probable, indeed, that this objection is most commonly urged, by those who do very little for missions, either at home or abroad. But, not to insist on this, may I not ask, Why did Paul, and his fellow laborers, go abroad? The inhabitants of Judea were very far from having all embraced the gospel. Multitudes of them were still in the way to destruction. Why did they not wait, then, until these were all converted, or, at least, until they were all supplied with preachers of the gospel?—My brethren, was it not because the command of their Lord, to his disciples, was, "Go ye into all the world, and preach the gospel to every creature?" And when, or where, was this command revoked, that the great work of evangelizing the world, so nobly begun by the Apostles, was so soon discontinued? When was it revoked, that it should not be binding on Christians still? We know, indeed, it is a common maxim, in our selfish world, that charity begins at home. It is, also, too evident, that all the charity which many possess, does both begin, and end at home. But, surely, this maxim was never learned in the school of Christ. This is not the charity, which seeketh not her own. It is

not the charity, under the influence of which the beloved Son of God, "though he was rich, for our sakes became poor, that we, through his poverty, might be rich." It is not the charity, which glowed in the heart of Paul, when he said, "I am debtor to the Greeks and to the barbarians, to the wise and to the unwise;" and which sent him, through perils, and persecutions, and sufferings, from city to city, and from country to country, to "preach among the Gentiles the unsearchable riches of Christ." Are we asked, then, Why in such haste to send missionaries among the heathen? the answer may be given in few words. It is, because this work of love has already been too long neglected, to the reproach of the Christian name; it is, that we may act consistently with the character of obedient disciples of the Lord Jesus, and in conformity to the spirit of his gospel; that we may imitate the example of the Apostles; and that the poor heathen, who are perishing by thousands, may, with us, "obtain the salvation which is in Christ Jesus with eternal glory."

But, after all that has been effected by the labors of foreign Missionaries, there are, to this very day, even among professing Christians, some, nor is the number small, who inquire what good has resulted, or is likely to result, from all these contributions, and other efforts, in favor of the missionary cause. I must not go into any thing like detail here. But, would any one know what good has already resulted from foreign missions, let him read the history of the Christian Church, beginning with the Acts of the Apostles. Yes, the history of Christian Foreign

Missions begins with what is contained in your Bibles. The good, which is there recorded, it must surely be confessed, was unspeakably great. According to what is related in the Acts of the Apostles, multitudes were turned from dumb idols, to serve the living God, and were made glad with the joys of salvation. But all this inestimable good, effected beyond the limits of Judea, was effected, instrumentally, by the labors of foreign Missionaries. Nearly all the Apostles acted in this important character. They went abroad, into distant regions, publishing the glad tidings of salvation by Jesus Christ; and most of them suffered martyrdom, far from their native country. Paul, and Barnabas, and Silas, were eminently foreign Missionaries. To the two former, the right hand of fellowship was given, expressly, that they might go unto the heathen. The flourishing churches at Antioch, at Philippi, at Thessalonica, at Corinth, at Ephesus, at Colosse, in Galatia, and in many other places; in short, all the primitive churches, beyond the limits of Judea, were founded by foreign Missionaries. Nor was this all. Other Ministers of Christ—other Missionaries, I should say, were raised up in these churches, who succeeded the first Apostles and Evangelists, and extended, still more widely, the blessings of salvation. Yes, let the inhabitants of Judea alone be excepted, and there is not a nation or people under heaven, which was ever blessed, or is now blessed, with the life giving light of the glorious gospel of the blessed God, who have not owed it, or do not now owe it, either immediately, or more remotely, to the labors of foreign Missionaries. In the splendor of the light of

"the Sun of Righteousness," which shines round about ourselves, we too commonly forget that gross darkness, in which even our forefathers were all once involved, and the means by which that darkness was dispelled. Time was, my brethren, when the land of our fathers was "a land of darkness and the shadow of death." All its inhabitants were mere pagans, and observed, with one consent, the most impure, and cruel, and abominable rites, of the grossest idolatry. And how was the scene changed? Instrumentally, certainly, by the preaching of the gospel by foreign Missionaries. Thus it was, that light broke in upon that gross darkness which overshadowed the whole land; and, by a divine blessing, it increased more and more, unto that "perfect day," which now shines upon it with such effulgence. Yes, but for the labors of some Christian foreign Missionary, to let in the light of the blessed gospel upon that land of darkness, we ourselves, though we can scarcely realize the fact, might have been, at this moment, immersed in all the abominations of the grossest heathenism. Think of this, my brethren, and see, again, how greatly you are debtors.

Do any still inquire for the good effected by foreign missions of the present day?—I might point you to a single monument of redeeming grace, selected from among the aboriginals of our own country, which should surely silence all objections to foreign missions, which rests on the ground that they are useless. Cold and hard must be the heart of that man, who cannot find, in the history of Catharine Brown alone, an ample remuneration, I do not say for all that *he* has

done, but, for all that *has been done*, in favor of foreign missions, by the present generation. But you would see more. Look, then, at the various missionary stations among the American Indians; look away to the Colony of liberated Negroes at Sierra Leone; look at Labrador, at Greenland, at India, and, above all, at the South Sea Islands. And what do you behold? Hundreds and thousands, who, but a few years ago, were involved in all the darkness of heathenism, and were wallowing in pollution and guilt, but who, having heard the gospel, are now "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God;" they are Christianized, and civilized, and are preparing to join in the song of the redeemed, in the world of glory; many churches have been established; many temples have been erected for the worship of Jehovah, where once the obscene and cruel rites of paganism were performed; the Bible has been translated into many different languages, and multitudes are reading, "in their own tongue, the wonderful works of God;" and schools are established, in which thousands of the rising generation are receiving instruction in various branches of useful knowledge, and the principles of our holy religion, and are preparing to become eminently useful among their ignorant and degraded brethren. In brief, very much has been done, and is still doing, which is evidently preparing the way for the ushering in of that auspicious day, "when the Sun of righteousness" shall rise upon all the nations, "with healing in his wings," and the whole earth shall be blessed with the light of salvation, and "filled with the

knowledge of the glory of the Lord." Yes, my brethren, in the efforts to spread the gospel, to which the Christian world is beginning to awake, after ages of unaccountable and disgraceful slumber, we already begin to perceive the opening dawn of that glorious millennial day, when all people shall, with one heart, and with one soul, rejoice together in the salvation of God.

Well, if so much has been effected, what more is necessary? May not these extraordinary efforts be now suspended?—Do, my brethren, look again. Yes, something has been done, to the glory and praise of God. A goodly number have been plucked as brands out of the burning, and made trophies of redeeming grace. But O what a multitude still remain "dead in trespasses and sins," "having no hope, and without God in the world!" Would we sum up the number, who, from among the heathen, have "fled for refuge to the hope set before them," we may, indeed, reckon, by scores, by hundreds, and even by thousands. But would we, on the other hand, take the account of those who are yet in the very "region and shadow of death," on the brink of eternal wo, we must reckon by millions, by tens of millions, by hundreds of millions. As it was in the days of the Apostles, even so it is now, to a comparatively small company it may be said, "Ye are of God, and the whole world lieth in wickedness." The good work, then, is but just begun. We behold, indeed, the glimmering dawn of a brighter day than has ever yet risen upon the church, or upon the world; but, before this day can shine in meridian splendor, the efforts of the Christian

world, instead of being suspended, or diminished, must be increased an hundred, if not even a thousand fold. Yes, my brethren, before this day can shine in all its glory, Christians must become willing to do something more than they can just do without the least inconvenience to themselves. They must learn to "let the same mind be in them which was in Christ Jesus," when, for the salvation of our ruined world, "though he was in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, but took on him the form of a servant, and became in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." They must feel somewhat as Paul felt, when, after twenty years of labors, and perils, and sufferings, for Christ's sake, which have no parallel, he could still say, from his very heart, "*I am debtor.*" Then would Christians hold their substance, their time, their talents, their sons, their daughters, and even their own lives, sacredly consecrated to God, to be improved in his service, and to his glory, whenever, and wherever, "the Lord hath need of them." Even "upon the bells of the horses" would be written, "Holiness to the Lord." Then would there be no want of laborers in the great work of preaching the gospel of salvation to the perishing heathen. Whenever the Lord should inquire, "Whom shall I send? and who will go for us?" the cheerful answer of one, and another, and another would be, "Here am I, send me." Then, too, would the Lord's treasury be amply replenished, and it would not be thought a great thing, if, while Mis-

sionaries relinquish all their fair prospects of attaining to the riches and honors of this world, to subject themselves to labors, and privations, and perils, and sufferings, of which those who live at their ease at home, can scarcely form any conception, Christians should deny themselves some of their superfluities, to supply them with the bare necessaries of life. The great inquiry with each individual would be, "Lord, what wilt thou have me to do;" and this being ascertained, it would be cheerfully performed, however great the necessary sacrifice. Let such a state of feeling become universal among Christians, and the work of evangelizing the world would go on, and prosper. Then would the time soon come, when "a nation should be born in a day;" and there should no more be occasion for a man to "teach his neighbor, or his brother, saying, know the Lord; for all should know him from the least unto the greatest," and "the kingdom shall be the Lord's." Do any still inquire, what can we do, in our circumstances, towards the accomplishment of this great event, let them look again at Paul; let them inquire seriously, and answer for themselves conscientiously, what Paul would have done in the same circumstances, and let them "go, and do likewise."

I must beg the indulgence of this respected audience, while I address a few words to these young men, to whom a solemn charge, and the right hand of fellowship, are now to be affectionately given, as Christian Missionaries.

My beloved son, and my dear brother,

The office, into which you are now to be solemnly inducted, is one of the most honorable, the most

arduous, and the most important, which was ever entrusted to mortal man. Your work is like that to which Paul was called, when unto him was "this grace given, that he should preach among the Gentiles the unsearchable riches of Christ." You are, like him, to be sent unto the heathen, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive the forgiveness of sins, and inheritance among all them that are sanctified, by faith that is in Christ Jesus." If, as we earnestly hope, you are indeed divinely called to the office and work, to which you will now be consecrated, you will henceforth stand in a very near and interesting relation to our Lord Jesus Christ, and to God the Father; and may say to those, to whom you are sent, "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." In this high office, the leading objects of all your efforts, and of all your prayers, must be, to promote the great work of human redemption by Jesus Christ, and to bring back a rebellious and ruined world to God and to happiness. Do I not, then, hear you anxiously demand, Who, O "who is sufficient for these things?" Yet, while you feel your weakness, and tremble in view of your responsibility, do you not hear for your encouragement, "a voice from the excellent glory," "My grace is sufficient for you." "Trust then in the Lord, with all your heart, and lean not to your own understanding," and his strength will be made perfect in your weakness; and you will "be strong in the grace which is in Christ Jesus."

But, though your labors are all to be labors of love, directed to an object the most kind and beneficent, and though the grace of God is sufficient for you, yet we cannot encourage you to hope for an exemption from many trials and sufferings. The assurances of our divine Master, "In the world ye shall have tribulation;" "if they have persecuted me they will also persecute you," have been verified in the experience of the faithful Missionaries of the cross, in every age. Should you obtain grace to be faithful, they will, in all probability, be verified in your experience. To you it may be shown how great things you must suffer for Christ's sake. Indeed, should you never experience direct persecution, still you will not be entirely exempted from trials. You are about to bid a long adieu to parents, and brothers, and sisters, and other relatives and friends, whom you tenderly love, and by whom you are tenderly loved, and to turn your backs upon many domestic and social enjoyments, which you might reasonably anticipate, in your beloved native New England; and you must unavoidably be subjected to many toils, and privations, and sufferings, which here you might avoid. For these things, and for all the labors, and all the sufferings, which may await you, it is all important that your minds be prepared. Look, then, at Paul. In him you may behold an eminent example of laboring and suffering for the cause of Christ, and for the salvation of men, and of the spirit, by which all who engage in the same important work, should ever be governed. Paul felt himself to be debtor. When he had labored long, and suffered much, he felt that he

was debtor still. "The love of Christ, also, constrained" him, so that he would not live unto himself, but "unto him who died for him, and rose again." Hence, though "bonds and afflictions" awaited him at every step, he would press onward in his great work, and count nothing too much for him to do, or to suffer, for the honor of his beloved Saviour, and that his fellow sinners might obtain salvation. Such is the spirit of a Christian Missionary. And, my dear son and brother, it is in the hope and confidence that you have attained to a good measure of this spirit, which was in Paul, to a good measure of the "mind which was in Christ Jesus," that your affectionate Christian relatives and friends cheerfully resign you to the work which you have chosen. It is in this hope and confidence, that the respected Board, under whose immediate direction you are to act, have accepted your proffered services. It is in this hope and confidence, that this Ecclesiastical Council now proceed to set you apart to your good work. And it is in this hope and confidence, that the whole Christian community will follow you with their choicest benedictions, and their most fervent prayers, to the respective scenes of your future labors. O, then, in this our earnest hope, do not let us be disappointed; of this our joyful confidence, do not let us be made ashamed. And if you do, indeed, enter upon this great and good work, prepared, after all that you can do, and all that you can suffer, to feel that you are debtors still; under the influence of fervent love to Christ; and with pure and ardent desires to advance his precious cause, and to be instrumental in the conversion and salvation of sinners, who are ready to perish, you will then have

nothing to fear. Whatever trials or sufferings may present themselves in prospect, whether among the savages of our American wilderness, or among the fiercer barbarians, whose unhallowed feet have so long polluted the Holy Land, you may say, with the good Apostle, "None of these things move me; neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Do, then, "let the love of Christ dwell in you richly." Take his heavenly instructions for your constant directory; and let his lovely example, and the lovely example of his Apostles, be the pattern for your constant imitation; tread the world beneath your feet, and look to heaven as the place of your great and gracious reward. And, now, may the good "Shepherd of Israel," "the Lord God of the holy Prophets and Apostles," take you by his kind paternal hand, lead you in all the way that you go, conduct you safely to the places of your destination, preserve you in every scene of danger, support and solace you under every trial, kindly provide for all your wants, and give you many precious souls, who shall be your "joy, and crown of rejoicing," "at the appearing of our Lord Jesus Christ." And, though now we soon part, to meet no more, in this present world, may we, and all our relatives and friends, be prepared, by that "grace of God, which bringeth salvation," to meet, at last, before the throne of love, and to unite with each other, and with all the redeemed of the Lord, in ascribing "blessing, and honor, and glory, and power, unto him who sitteth upon the throne, and unto the Lamb, forever." Amen.

CHARGE,

BY LEONARD WOODS, D. D.

Abbot Professor of Christian Theology, in the Theological Seminary, Andover.

Dearly beloved brethren,

The day has arrived, which you have been accustomed to anticipate as one of the most interesting periods of your life,—*the day of your public consecration to the work of Christian Missionaries.* And as I am called to address you on this momentous occasion, I shall briefly, though with great freedom, express to you the feelings of my heart in reference to your sacred and arduous undertaking.—Sacred and arduous we well know, is the work of every minister of the Gospel. But the work of a Missionary is attended with circumstances which render it peculiarly sacred and arduous. This work, my dear Brethren, you have desired to undertake; and you have here presented yourselves, I trust with a deep conviction of your dependence on divine help, to be publicly set apart to the service of Christ among the heathen. And now, while I speak to you in the name of this Ecclesiastical Council, and in the name of the American Board of Commissioners, under whose patronage you are to engage in this service, and in the name of the great community of American Christians, by whose pious charity you are to be supported in your work, what more can I do, than to repeat and inculcate the high command which Jesus gave to his Apostles, just before he was parted from them. During his whole ministry, he had, in the kindest and most effectual manner, labored to furnish them for their work. He had died on the cross to open the way for

them to preach salvation to the world. He had revived their drooping hearts by rising from the dead. He had familiarly conversed with them many days after his resurrection. And, as the time had come when he was to be separated from them, and to ascend to his Father and their Father, he gave them their final commission, pointing out their great work as his ambassadors; "*Go ye into all the world, and preach the Gospel to every creature.*" Under this commission the Apostles went forth, preaching the Gospel to Jews and Gentiles, and endeavoring, in the midst of reproaches and sufferings, to turn them from unbelief, idolatry and wickedness, to serve the living God. And you, brethren, acting under the same commission, are to go forth, one to the East, and the other to the West, to preach the Gospel of Christ to those who are perishing in sin. This Gospel, you will remember, is the power of God to salvation. It is the only means of demolishing temples of superstition and idolatry, subverting thrones of wickedness, and bringing men under the dominion of righteousness and truth. Wherever you go, make it your supreme concern, to preach the Gospel of Christ. At all times, and in all places, this is your work. No circumstances whatever can justify you in turning aside from your great design of promoting the reign of Christ; or in attempting to do this by any other means, than *the preaching of his Gospel.* The manner of preaching you must indeed vary, according to the circumstances of men in respect to age, information, prevailing customs, and previous habits of mind. You will also find it necessary to do much as a preparation for preaching the Gospel. You must make efforts to remove the various causes which hinder the reception of Christianity. You must labor to improve the intellectual and moral faculties of men in relation to other subjects. You must relieve their bodily wants and sufferings. And you must be occupied in learning the languages of the people to whom you are sent, and in becoming acquainted with their errors and vices. But all that you do must be in subserviency to the benevolent design of propagating the holy doctrines and precepts of our religion. Glory in these holy doctrines, the doctrines of the cross; and glory in nothing else. When from the elevated position which we occupy in such transactions as these, I look abroad on the unevangelized nations, and see their degraded, wretched

state, and consider that there is no way of salvation for them, but by the grace displayed in the Gospel; the Gospel rises to an infinite value; and I am constrained to confess, that I have never, in the highest efforts I have been able to make, represented it in half its glory, or half its importance to the welfare of the world. Now, my brethren, should you neglect to preach the pure Gospel of Christ, whatever else you might do, the Christian community would be totally disappointed. Even if you should be successful in teaching the Mahometans, Jews, or Savages the useful arts and sciences, and in imparting to them all the cultivation and refinement of the most polished cities in Christendom, and yet should leave them unsanctified, enemies to God by wicked works; *our great object would be lost.* We might indeed, as mere politicians, as friends to the temporal comfort and honor of our species, labor as zealously as others, to bring all nations to enjoy the blessings of liberty, and learning, and worldly prosperity. But the transactions of Missionary Societies, and the contributions made by enlightened Christians to the Missionary cause, are all directed to the holy and benevolent design of turning men from their sins, and training them up, by a life of repentance and faith, for the kingdom of heaven. And this design can be accomplished only *by preaching Christ crucified.* Other means have been tried, often tried; but never with success. And why should you expect success from means, which others have so often employed in vain?—Human wisdom and philosophy may dream what they will. But there is in truth no prospect of the salvation or the reformation of the heathen world, but by the Gospel of Christ. The experience of past ages has shown this. The events of the present day show this still more clearly; and the evidence of this will be continually increased in future ages; till it shall appear to the conviction of the whole world, *that the Gospel*, and *that only*, *is the power of God to salvation.* Now, should you hereafter forget the business which your Lord has sent you to accomplish, and instead of preaching his Gospel, begin to rely upon the wisdom of the world to make men virtuous and happy; the Lord would confound your worldly wisdom. He would not own you as his ministers; he would dismiss you from his service; and would raise up others, who would remember his directions, and labor to convert and save men by the faithful preaching of his Gospel.

But while I exhort you, brethren, and solemnly charge you to preach the Gospel, and in every practicable way to inculcate its heavenly principles; I would also impress upon your hearts *the vast importance of your being influenced in your labors by the spirit of the Gospel, and exhibiting in your own life an example of uniform obedience to its precepts.* This,—if your hearts are like ours,—you will find the most difficult part of your work. Many a minister has prevented the good influence of his preaching by the want of circumspection and holiness in his own life. And many a one has, in the end, been compelled to take up the lamentation, and say, "They made me a keeper of the vineyards; but mine own vineyard have I not kept." Missionaries are exposed to this, as well as others. Nay, let me tell you, that if you do indeed persevere in a blameless, holy life; it will be because you receive abundance of grace from above. You are soon to be removed far from the society of beloved Christian churches and ministers; and to be in a great measure deprived of those precious means and ordinances, to which, under God, you owe your conversion, and all the growth in grace you have attained. You are soon to be surrounded with examples of folly and wickedness, which will have a direct tendency to weaken your impression of divine things, and sometimes to produce a disgust at the human species, that will chill your benevolence, and be destructive of your usefulness. Perhaps, too, you are to be subjected to a variety of sufferings, from the malignity and persecution of those who hate the truth.—It will be in circumstances like these, that you must cultivate Christian piety; must be holy, harmless, undefiled,—the sons of God without rebuke. And will there be no difficulty in all this?—Look back to the years you spent in our beloved Seminary, surrounded with Christian companions, and every day brought under the influence of a thousand excitements to a watchful, holy life. And say, was it not, even then, difficult to maintain, in a proper degree, the character of Christians? Did you not sometimes find yourselves halting in the way to heaven? Did you not sometimes feel the spirit of slumber, and lose the ardor and comforts of devotion? And may you not justly expect to be still more exposed to this, in a situation so much less favorable to devotion?—Far be it from me to say any thing to dishearten you. But I do wish you to have a deep, abiding impression, that

through the whole course of missionary service, you will stand in constant need of the grace of Christ, to enable you to maintain the character of devout, exemplary Christians.—Fix it in your minds, then, that *cultivating your own piety and exhibiting a life of holiness, will be the most difficult part of your enterprise.* It will require the highest effort, the hardest struggle, the most constant warfare. And it will require most aid from the Spirit of God.

Now, my dear brethren, if in consequence of any difficulties or temptations which may occur, you should lose the humble, watchful, heavenly spirit of the Gospel; if you should cease to take care of your own souls, and lose your concern for the souls of others, and conform to any of the sinful practices of the world; the thousands of Israel, who now love you and have confidence in you, would blush and be ashamed; and the remembrance of this interesting day, and of the hopes and joys it inspired, would be turned into sadness.

Forgive me, dear young men, for such a suggestion as this, which is by no means intended to occasion pain or discouragement.—I do indeed know the imbecility of man, and the inconstancy and treachery of the heart. And I know that you may be exposed to many and powerful causes of unfaithfulness, and even apostasy. But I know too, that CHRIST YOUR SAVIOUR IS ALMIGHTY, AND HIS GRACE ALL-SUFFICIENT. You can be exposed to no temptation or danger, from which he cannot shield you; you can be called to no duty, for which he cannot strengthen you; and to no hardship or suffering, which he cannot help you cheerfully to endure. I charge you, then, let your heart be fixed, trusting in God. Lay hold on his everlasting strength. Look to him for grace to help in every time of need. Pray always with all prayer and supplication in the spirit. Do this, and the Lord will be with you always, and enable you to preach the Gospel faithfully. Do this, and he will make you successful in your work, and give you many seals of your ministry.—Do this, and it will ever be to my heart a subject of the most pleasing recollection, that I once sustained so near a relation to you, and that after having been called by divine Providence to assist you in your theological studies, I had the privilege of addressing to you this solemn charge.—Finally, beloved youth, as you are now publicly set apart to this benevolent, holy office, and are about to enter on

the arduous, untried labors of missionaries to the heathen; receive, from one who feels towards you all the tenderness of parental love, this last and most affectionate exhortation. Be *constant and fervent in prayer; be humble, holy, and heavenly in your life; and be earnest and faithful in your endeavors, to make known the unsearchable riches of Christ.* Then will your blessed Lord be glorified; sinners will be converted; and saints and angels will rejoice.

RIGHT HAND OF FELLOWSHIP,

BY HORATIO BARDWELL,

Pastor of a Church of Christ in Holden, Mass.

The Christian minister, though an earthen vessel, bears a heavenly treasure; and his office is immensely interesting and important. To surmount all the difficulties, and to discharge all the duties, connected with this sacred trust, demand superior attainments in wisdom and piety. But when we add to the responsibilities of an ordinary minister of the Gospel, those of a Christian Missionary, justly may we exclaim, "Who is sufficient for these things!"

But this office, my beloved Brethren, with all its responsibilities, you have deliberately chosen. The solemn exercises of this day ratify your choice and separate you to the work. You are now appointed to bear the treasure of the Gospel to the ignorant and superstitious; to those who are in the grossest moral darkness. In accomplishing this ministry, you are indeed to be separated from many social and religious privileges; but you are not to be exiled from the affections, or denied the sympathies of your Christian friends.

You go on an embassy in behalf of the churches—an embassy in which they feel no ordinary interest. As a pledge of this, I am authorized to give you this *right hand* of our Christian and ministerial fellowship. Receive this as a token that we acknowledge you as members of our Father's family, and as co-workers together with us in the ministry of reconciliation.

We hereby publicly express our approbation of your calling and destination. We avow ourselves the friends of missions and of Missionaries; and we pledge ourselves, under Providence, for your support.

We cannot indeed interchange with you all those offices of ministerial fellowship, which are customary with pastors and churches in the same neighborhood; but though absent in body, we will be with you in spirit; we will sympathize with you in your sorrows; we will rejoice with you in your joys. The work, to which you are consecrated, subjects you to untried sacrifices, toils and perils; and we acknowledge ourselves under sacred obligations to share them with you, so far as the circumstances in which we are placed will admit.

We are not insensible, that the standard of Missionary character is high. The Christian public demand much of you. They expect that you will take, cheerfully, the spoiling of your goods; and that you will count all things as dross, that you may fulfil the ministry with which you are entrusted. If they see you hesitating, and looking back with regret, upon the endearments of your native soil, and the privileges of Christian society; if they see you shrinking from the self-denials and toils, inseparably connected with your undertaking; they will say that you had better stay at home, and leave the work to others, who are more apostolic in their feelings and habits.

The churches which send you forth to the heathen, expect that you will give yourselves wholly to this work:—that you will not suffer your minds, or your hands, to be employed in devising and executing plans for supplying the future wants of your persons or families. They expect that you will govern yourselves by a system of polity, which, at once annihilates individual interest, only as it exists in the welfare of the Missionary community. Associated with persons of different feelings and habits from your own, they expect you, in an eminent sense, to become all things to all men; to oppose every feeling and every habit injurious to the interests of the mission. They expect you, to take your lives in your hands, to brave every difficulty and every danger, and meet death in whatever time, place or form, Providence may appoint. In a word, they expect, that you will devote yourselves soul and body, a willing sacrifice to the cause of Christ among the heathen.

Are these requisitions of the Christian public,—are these expectations of the churches, unreasonable? Is more demanded than you

can consistently give? No, brethren, your Master in heaven, whose yoke is easy and whose burden is light, demands all this.

But while we require so much of you, we are not insensible that we are placing ourselves under solemn obligations to make corresponding sacrifices for the promotion of the same cause. The principles of our holy profession, and the dictates of Christian feeling, forbid us to bind heavy burdens upon the shoulders of our brethren, and refuse to touch them with one of our fingers.

We acknowledge that the command of Christ "to disciple all nations" is binding not only on you as missionaries, but on us, and on our churches.—It is a work of common interest, and of sufficient magnitude to employ our combined and unceasing efforts.

We can make sacrifices, and great sacrifices, as well as you, for the promotion of this cause:—And by what precept of the Gospel, or by what rule of Christian equity we can justify ourselves in yielding only a pittance, while we require you to give up all, we know not.—Our Master in heaven is no respecter of persons.

Brethren, we acknowledge that you have as high claims to the comforts and immunities of civilized and Christian society, as we have:—and while we require you to renounce all, for Christ's sake, we will never forget those corresponding obligations that rest upon us: No; we will urge them upon the churches,—we will teach our children, by the fire side, how they may bear your burdens, alleviate your sorrows and share in your toils.

But your enjoyment and your success as Missionaries of Jesus Christ depend on higher aid than we can afford you. If God grant you the privilege of seeing his work prosper in your hands, you will forget all your sacrifices and your toils. But if, after many years of unremitting labor, in the western wilderness, or in the eastern world, you are compelled to exclaim, Who hath believed our report, and to whom hath the arm of the Lord been revealed? then will you feel the trials of the missionary life—then will you need, and then may you receive, strength and consolation from on high.

When, amidst the discouragements of your self-denying work, a desponding thought arises in your breasts, appropriate to yourselves that last, that precious promise of your ascended Redeemer, "Lo, I am with you always, even to the end of the world."

That you and your beloved companions may experience the fulfilment of this promise; that you may be eminently successful in your benevolent enterprise, we will not cease to remember you in our prayers. When, with our families, we offer the evening and morning sacrifice, we will remember you. When we conduct the worship of the sanctuary, we will lead forth the intercessions of the "great congregations" in your behalf:—and especially, when, with the multitude of our Christian brethren, we unite in monthly concert, we will plead the promises of God for your perseverance, happiness and success.

Brethren, while we sorrow most of all in the expectation that we shall see your faces no more in the flesh;—while we tenderly sympathize with you in all those trials appended to your work; we cannot but view your prospects with pleasure. There is *that* in the Missionary enterprise, divested of all the charm, that is thrown around it by the applause of the Christian community, which affords the purest satisfaction. Through the remaining part of your days, may this happiness be yours. Never may you be necessitated to leave the work, on which your hearts and hopes are fixed, till the great Lord of the vineyard, shall call you home to heaven!

Go forward, then, with the dear companions of your life, and associates in your work,—go forward to your work, in the fulness of the blessing of the Gospel of peace.—"The Brethren, who are with us, greet you. All the churches salute you. The grace of of our Lord Jesus Christ be with you." *Amen.*